

THE BAPTIST.

J. T. Buck Hist. Lit.

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Occurrence and Comment.

Beloved, if you are blessed with an inspiring, uplifting and sanctifying experience of divine grace, watch, lest in such exaltation ye be inflated with pride and "fall into the condemnation of the devil;" that is, under condemnation which the devil brought himself by that sin.

The Western Recorder says that Prof. Moore of Vanderbilt University, a Baptist Specialist in Sociology, "showed himself a master in his line" in the lectures which he recently delivered in our Seminary, and "rang out clear and strong in behalf of the old faith, and showed that orthodoxy is the only workable hypothesis in sociology."

Gov. Utter of Rhode Island did not take part in the inauguration ceremonies of President Roosevelt because they occurred on Saturday, and the Gov. was a Seventh-day Baptist and believed in keeping the seventh day holy. Whatever one may think of his theory he must admire his devotion and courage. The Lieut. Gov. went in his stead.

Dr. Campbell Morgan believes "that Balaam's ass spoke with a man's voice, and that a fish perpared by God swallowed Jonah;" but "he would not fight over the body of the dead ass, nor stand in gladiatorial combat on the back of the fish when he ought to be telling men of British cities that God cared for them as much as for Nineveh and had demonstrated his love for them through the risen Jesus."

A "well known" congregationalist, and "universally honored for his Christian character," who had encouraged the American Board to expect a gift of \$50,000 from him for one of its colleges, on his return expressed his astonishment that the Board should hesitate to accept Mr. Rockefeller's tender, warmly defended him, and said: "His money is just as good as my money. I shall wait for the outcome before I give my money."

After a service of nearly 45 years in its ministry, Dr. Millard of Rochester, N. Y., withdraws from the Presbyterian Church because he dissents "from much of the Westminster confession of faith," and finds that "many of his differences are not removed by the explanatory statement recently adopted by the general assembly." Will not the Christian world finally come to the acceptance of the New Testament alone as

the only authoritative expression of Christian doctrine? It is necessary and sufficient.

One of the greatest difficulties, if not indeed the chief one of all, in the way of evangelizing the people who come to our shores from European countries is the fact that inasmuch as they have run away mostly from the tyranny of religion in their own country they distrust any other form of religion that may be offered them. To reach them we must be "wise as serpents and harmless as doves." But the pure Gospel and the Holy Spirit win.

Some new enterprises have succeeded and splendid fruitage been realized notwithstanding the adverse criticism and direct hindrances of some otherwise good people. This of course is not new or unexpected, though it is a little odd to note how ready some of those critics and hinderers after the flight of time are to claim "the lion's share" of credit for the movement for which they had so little sympathy and did so little to promote. But such is human nature, even its Christianized form.

President Roosevelt: "The thing that is rather distressing to me to see is that sometimes the man and woman who have done well in life show a curious inability to train their own children in the way that has resulted successfully for them. I think that all of us know people, who, because they have worked hard and triumphed feel that somehow or other they will spare their children. They will foolishly spare their children the acquisition of the very qualities which have made the parents triumph."

When the Englishman Lord Wholebroke made love to Miss Gladys Silverbrick, he said: "You are aw-all the whole world to me, doncher know?" But Miss Gladys, who was a too much matter of fact American maiden, even after the order of the old block of which she was a veritable chip, made reply: "And I suppose you think the world owes you a living?" It is thought that Miss Gladys is alineal, although remote descendant of Molly Pitcher, "the woman of the revolution." The more of such, the less of auglomania.

May Christians dance? is a question which to the man of the world is provokingly ludicrous. It sets up a picture in his estimation that would have a first place in the art gallery in hades. A man or woman clad in the garb of an humble pilgrim in

the way to the heavenly Canaan trying to walk with God and at the same time waltzing with the devil! Dear fellow Christian, if you would not be laughed at by all the charlatans and harlotry out of the pit, do not ask that question any more.

"If the trend toward the equality between the clergy and laity in the Methodist Church is not checked it will mean the early doom of Methodism"—Bishop McCabe of that church. Jesus did not divide his disciples into clergy and laity. Preaching is not a clerical function, but a fraternal ministry. Jesus said: "Be not ye called masters: for one is your Master, even Christ; and all ye are brethren." If this tendency to equality goes on it may become the doom of what is specially distinctive in Methodism, but it will be a blessing to that large denomination and to the Christian world at large.

"Faithful are the wounds of a friend." No doubt; but when they are inflicted in public places, and in a critical and cruel spirit and, as we have sometimes seen if not felt, with a selfish and self seeking motive, we have thought it not only a subversion of the Scripture to quote the passage in support of the flimsy cowardice, but also an insult to the Majesty of heaven. Nothing prevents an honest and true man from resenting such an insult with characterizations that cut and blister the craven hypocrit as he deserves but a sense of one's own Christian dignity and the honor of his Master.

A note from "Allen," the youngest of "the big four" in Bro. Hackett's family, who as a Civil Engineer was building a Railroad in the far South, tells of a unique burial in that half-civilized country. It was the case of a young Irish American who was drowned in the Caribbean Sea. It occurred in the night time, and a rain storm was on; but the Engineer, another white man, several natives, and, three or four negroes stood around, while in the dim light of a lantern a pious old Mississippi negro conducted the funeral services, and the remains of the young man, so far away from mother and home, were tenderly confided to the bosom of mother earth and to God for safe keeping till the resurrection morn. Was it not a trophy for religion that there in that far away land where God is scarcely known that He should be thus recognized and honored, and not less so because a prominent actor was an humble descendant of the discounted race of Ham?

International Sunday-School Work.

REV. H. A. SMOOT, OKOLAJA, MISS.

Dear Sir and Brother: Your letter of the 16th, addressed to Dr. J. F. Sproles asking, "whether Mississippi Baptists generally unite with the interdenominational Sunday-school work," has been sent by Bro. Sproles to me for reply.

I regret to say that Mississippi Baptists have never united in this work; many of the Sunday-school workers have been and are now in hearty sympathy with the work, but the pastors have not, though I believe that the movement inaugurated a few years ago to include the Sunday-school work in the curriculum of the Theological Seminaries will result in an increased interest in the work upon the part of those who come out of these schools. I am not a minister of the Gospel—but an humble worker in the vineyard of our Master, and may be altogether wrong in my ideas of such things, but I confess that I have never been able to appreciate the position of many of my good brethren of "the cloth" upon this as well as some other things, and with your kind permission I will state as briefly as I can the objections which I have heard urged against uniting in this interdenominational work.

1. It is said that it will result in breaking down the denominational schools and work.

2. The Baptists are well able to do all such work for themselves and by themselves.

3. Whenever Baptists unite with others in any work they have to lay aside their principles or smother their convictions.

4. The interdenominational work is abnormal and unnecessary.

In reply to these objections permit me to say, that the work we are now considering is not an experiment, the International Sunday-school Convention has been in existence, and prosecuting its present work for 30 years, and the National Convention (which was the original organization) was organized in 1832; hence it is useless to speculate upon the results upon the denominational work, we have only to look at the history of the work to see that instead of breaking down denominational schools the result has been to build up and develop them, the best working schools in the country today are those who get their methods and inspirations from this great organization, this is true of all denominations. But, besides that, we must look at the motives which actuate the workers in this movement, and the fact that no possible gain can accrue to any one denomination by fostering a work intended to hurt another, if it hurts the Baptists it will certainly hurt others as well, and can we believe that the Christian men who are giving their lives to the great work are doing so with the desire of purpose of hurting any schools?

2. As to the second objection: Are the Baptists trying to do this work for themselves? Is it not a fact that the very per-

sons who insist upon this objection are doing nothing toward organizing our own denomination for active work in the line of Sunday-school development? But there are possibilities in this united work which do not exist where only one denomination works, we have the experience and help of the best and wisest teachers and workers of all denominations in the world, we get the benefit of their successes, and warning where they fail.

In the third place, I deny most emphatically that in order to unite in this work, a Baptist has to lay aside or smother his principles or conviction. I yield to no man in my loyalty to Baptist principles, and I will never consent to go into any organization for religious work which requires me to be disloyal, nor would I have any respect for any man who would ask it of me; but I will say that for over twenty years I have been actively engaged in this united work, having been twice president of the State Convention and for five years Chairman of the Executive Committee, been on the International Executive Committee for the past two years, and never for one moment have I ever attempted to hide the fact that I was a Baptist. I go into the meetings as a Baptist, am known to the members (who know me at all) as a Baptist, and there is not a man of prominence in the State Convention, whose denominational connection I do not know. Will any one claim that Dr. John A. Broadus was concealing his principles when he acted as a member of the Lesson Committee, or when he stood on the platform of the International Convention in Louisville some years ago and delivered one of the addresses of welcome? Did Dr. Boyce or Dr. Manly smother their convictions when they sat in that Convention and participated in its deliberations? Did that great Baptist layman, that prince of Sunday-school workers, B. F. Jacobs, cease to be loyal to his convictions when he was directing the world's Sunday-school work as chairman of the International Executive Committee and president of the world's Convention? Does the present chairman of the International Executive Committee Mr. W. N. Hartshorn, of Boston, cease to be a loyal Baptist because he gives his time and money to advance this cause? Of all denominations Baptists have the least cause to distrust this work, in our State work they have been recognized and honored, in the international work their best and strongest men have been in the lead. Up to the time of his death Dr. Broadus was a member of the Lesson Committee and one of the most useful and influential members of it, his colleagues on that Committee (Baptists) were Dr. Randolph and Mr. Jacobs, there are as many Baptists on the that Committee as any other denomination; for over twenty years B. F. Jacobs, a Baptist, was chairman of the Executive Committee, and was therefore the real head of the work in North America, and when he died Mr. W. N. Hartshorn, a Baptist, was unanimously chosen to succeed him.

As to the fourth objection, I think what has been said will cover that and therefore it is not needful for me to add anything to it. Now I ask your kind indulgence while I give some reasons why, in my opinion, Baptists should engage in this work:

If there is good in it we should get it, and the best evidence we can have that there is good to be gotten out of it is that every up-to-date Sunday-school worker in the country is engaged in and commends it. I do not know of a single exception to this. I regard it as my duty to my school and denomination to get the best that there is going in the way of methods and equipments, and I do not hesitate to say that there is not one single thing in the way of improved methods or equipments that is not the direct outcome of this interdenominational work. It is well known that there has been greater advance in Bible study during the last 25 years than was ever accomplished in a century before, and this is largely due to the international system of uniform lessons which originated with and is prepared and published under the auspices of the International Convention, have we a moral right to use these lessons and not do anything to help pay the expenses of their preparation? Some may, and do, object that there are defects in the system, but it is certainly a great improvement upon anything that ever preceded, and whatever improvements may have been or may hereafter be made upon the system is and will be due to the Convention which originated it; and let us not forget that this system originated with a Baptist who was a worker in this Convention. I claim that we as Baptists, cannot afford to stay out of this work, if we do we are the losers.

But let us look at the matter from the standpoint of Christian fellowship: Is it wrong for me to engage in Christian work with others who love and serve our Master simply because they are not Baptists? Has it come to be that one who is a Baptist cannot consistently engage in Christian work with people of other names and yet remain a true Baptist? For myself, I do not hesitate to say that I love to meet my brethren of every name on common ground and work with them in the cause of our common Lord and Master, and if I ever get so entirely absorbed in my own denomination as to be more Baptist than Christian I will know that I have retrograded instead of grown in grace. Therefore, my brother, I hope that you and all others of my brethren beloved will go into this work and help others and in so doing help our own beloved Zion.

With Christian love,

JNO. T. BUCK

Jackson, Miss.

FREE TUITION TO ALL in that MOST EXCELLENT institution, Harris' Business College, Jackson, Miss.

Highland Church

One great fault of correspondents is to presume that nearly everybody knows where the place they mention is located. There are few names singular; most are plural, especially churches. The counties ought to be indicated, at least—whether in news articles or obituaries, not to mention marriages. So, let me say that this Highland Church is in Meridian, Lauderdale Co., Miss.

When this church was constituted, the city was rapidly improving in that direction. Later, the tide turned and many members moved away. Bro. L. A. Lloyd, E. B. and A. D. McRaven held the fort; but the list was finally reduced to nine. Brother and sister J. R. Parish, myself and Mrs. Shirley's family became members in December last, and an afternoon Sunday-school was established.

With the first of January we started regular services; securing for the pastoral care Bro. E. W. Spencer for half his time, changing the Sunday-school to morning, we organized a weekly prayer meeting, and Ladies Aid Society. Congregations are good; the preaching earnest and practical; the Sunday-school interesting and increasing; the prayer meeting large and spiritual; the Ladies Aid Society active and harmonious.

A number of Baptist families have selected homes in the vicinity of the church recently, and more are coming. About one-seventh of the members live some distance from the church—there being on the register over 40, of whom seven will lead in public prayer, twelve serve as officers, teachers and helpers in the Sunday-school. The enrollment of the Sunday-school is fifty per cent. over that of the church and average attendance eighty per cent. of enrollment.

The Highland church is the third of our denomination organized in the city; there are now seven—all alive. Advocates of centralizing help to hinder Baptist progress. If the New Testament teaches the one church ideas give us the Word.

L. A. DUNCAN.

As I See It.

Will you allow me to say a few words through THE BAPTIST. From the 3rd chapter and 5th verse of John some claim that Christ meant the fleshly birth or when they are born into this world. I don't see it that way. It seems that Nicodemus wanted to know something about his salvation or how he could get into the kingdom of God and not into this world, when Christ answered him and said, Verily I say unto thee, except a man be born again he cannot see the kingdom of God. Now it is very clear to my mind that Christ had no reference to the first birth or our coming into this world, but Nicodemus comes again and asks, how can a man be born when he is old? showing very plainly that he was thinking of the natural or first birth. Now comes the text. Christ says to him, Verily verily I say unto thee, except

a man be born of water and of the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit. This proves that Christ was teaching salvation by the birth of the Holy Spirit and obedience to his command. I believe when Christ spoke of water here he meant baptism. This is the way I see it. Now we will add to this Romans 6 and 7. He says, Therefore, we are buried with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father even so we also should walk in newness of life. This is where we will begin to learn how to walk after we have been born again and created a new creature in Christ Jesus. I believe when Christ spoke of the water birth he meant baptism; for when we are baptized we go into the water and come out of the water. This is the way I understand it.

Now brethren, I am not much of a scholar, but a little hard working cornfield preacher. I have no Greek nor Hebrew to spend on this, I would be glad if some one would give more light on this point of doctrine.

God bless THE BAPTIST in its great efforts to do good

G. L. MARTIN.

Scobey, Miss.

Another Board.

JOHN D. JORDAN, D. D.

With some degree of hesitation I recommend the formation of a new Board in the work of the Southern Baptist Convention. It is a separate Board for the work among the Negroes. We are under obligation to these millions of people in our territory and many of them in our homes. This we all recognize. The best way to discharge this obligation is the thing to be looked into and done.

I would suggest that a Board be appointed with headquarters at Montgomery, or Birmingham, Ala., to which Board this work be committed. This would divorce this part of our work from all others and put it upon its own merits. Then it could be fully and thoroughly discussed without involving in any way any other part of our work. Those who are interested in this work could contribute to it direct, and feel assured that their contribution would go where it was intended. While those who are not in favor of this work would not have an excuse not to give lest it should go to the Negro work. At the same time it would leave the Home Board free from certain embarrassments that must come as things are now associated in their work. The Home Board has Cuba, the Frontier, the Mountain Schools and Evangelization, the Mill Population, the Cities, Village and the Foreign Population within our territory, which gives them more than they can emphasize and handle. "The Negro Question" is large and unique, for they are a unique people and their needs are great. We have not as yet gotten this work in hand and will not for a long time unless we give it

a separate place and put it on its own merits.

The question of multiplying machinery at once presents itself. This suggestion does not contemplate the creation of any new machinery. It simply means to take a wheel out of a machine in existence and run it by itself on an enlarged scale. The Home Board has a special committee to look after this work. The suggestion contemplates a Board instead of a committee. The Home Board has a secretary for this special work. Instead of this extra secretary for a part of the Home Board's work, we could have a secretary for the new Board. The increase in expense would be but a trifle, if any. The salary and traveling expenses of the special secretary could go to the secretary of the new Board. A small office and a stenographer would cover all extra expenses.

The Home Board would have left all that it could do, while the new Board, with this one thing to do, could give itself to it and accomplish a great deal more than the Home Board can with so many other things pressing upon it.

The above is, in brief, the way the matter presents itself to me, and I now have it in mind to move at Kansas City for the appointment of a committee of one from each State to consider the question and report to the Convention in 1906.

"Right-Minded Baptists."

This seems to be a new name for some of the Lord's hosts. A prolix and miscellaneous writer up in the "tobacco region" appears to know of them and sends their "grateful memories" to some chum of his down in the magnolia and cotton country. We had thought well that there were so few of any other sort, than "right-minded Baptists," that it was scarcely needful or even generous to suggest the existence of any such by making the distinction. True, we have a few scattered about in various places who, gang with the "holiness cranks," and claim more religion than the Bible warrants or the 20th century can hold, but these have the look on them as if they were coming back into their "right Mind" and would like to "slip in" quietly to their old places "and let by-gones, be by-gones." There are however another set perhaps a small contingent of the "limber-jack" sort who seem to think that the Baptists came out of Rome or some other hole in the ground like the rest of the sects about the middle of the 17th century and have no just claim to the antiquity of a Bible origin, and who set up the bluff argument of "uncertain historical continuity" against the plainest Scriptural guarantee of that promise.

It may be that our poetic brother is aiming to distinguish our people from these two scrappy incidentals who do in fact seem to be considerably "otherwise minded" from the great mass of our people. It remains however a grave question of propriety whether or not one should incidentally, or even by indiscretion, call attention to the possible existence of such unclever and boneless Baptists.

J. A. H.

Signs of Promise.

A comparative showing with last year and this, shows to date Home Missions ahead this year by \$780.24 on my book, while in Foreign Missions there is a decline of \$1,280.99. This decline is only seeming, for four churches are included in last year's receipts that of themselves sent more than \$1,300.00, while these churches have not as yet reported in cash on this year's work, but I am assured that two of them alone will send \$1,200.00. I want you to see as we go along that we have reason for hopefulness in the matter of these two great causes. Only let us be prayerful and work with our might to do the greatest years work in behalf of missions that has ever marked our history. Word comes from Utica that the pastor is lengthening the cords and strengthening the stakes for \$300.00 and the major part is in sight. Mount Zion is showing itself worthy of its name, and pastor Hemby is happy at the noble response to his appeal last Sunday when the church laid down at the feet of our Lord nearly \$300.00 for the coming kingdom of His Zion.

Lumberton where was established a mission in the early 90s, and where a house was built with missionary H. Combs in the lead, and where some of the chosen of the Lord are now following the Master, with young Sidney Allen as pastor, voted the other day to relieve the State Board of further obligation to help them and to take its place in the list of full time self-supporting churches in the State, and along with this word came a check for \$42.00 for Foreign Missions. May their tribe increase.

A full grown missionary is M. Whitten who preaches it and practices it and gets his churches to do ditto to the contributions from Yokanooka, Pleasant Ridge, Thomastown, and Cotton Mills in check amounting to \$108.60 for F. M. show. Thirty-one dollars are the showing with assurance of more to follow at Poplar Springs and in same pastorate Sherman sends \$36.00 to S. M. with news of other amounts sent on to Atlanta and Richmond, while Mt. Pleasant, Ecru and Cherry Creek swell the amount to \$203.38 received here. Hardly will I forget that trip last year to Standing Pine to the Harmony Association, and the crowds of people, but this check for \$20.00 adds vividness to all. It was \$7.60 last year. Goodman has had in all its history three pastors. T. J. Bailey was the second, J. T. Ellis is the third and this scribe pleads guilty of being the first. The church was the result of mission work under the direction of Yazoo Association in 1874 just this month. Ah, how I remember when I left Greenville, S. C., to come home to begin that work. It had rained until water, water, water was everywhere. The creeks and rivers were out of the banks, and the valleys were flooded, and it looked as if the rain would never quit. On the day before I was to go to Goodman, I knelt down in my room besides my bed and poured out my heart in prayer even as the waters

were then being poured out, and asked the Lord if it was his will for us to have a meeting to give us the weather for a meeting. What a meeting it was. There were four Baptists that I found in the town. Shall I ever forget the joy I felt when the Lord sent that prince of preachers and man of power, J. S. Nelson to our help?

When the meeting closed we had organized a church, and baptized twenty-five people among them some of the best of the land. The church is moving along keeping step under pastor Ellis with the mission spirit that marked its birth, as are the other churches under this good man's pastorate that have this year sent \$71.05. Society Hill of Lawrence Co. Association sends missionary greetings with \$45.60. The Second Church of Laurel is adding much to the comfort and convenience of the house of worship, but can spare \$20.00 for State Missions.

Owing to this month closing on Sunday, the Boards at Richmond and Atlanta will not close their books until May 1st. At noon, all amounts that reach me by that time will be reported by telegram and counted in this year's work. We have fifteen days more for these departments of our work. Bro. Pastor, if you are rained out and can not take your collection at church house as expected, will you allow this to divert your efforts? Rather than leave it undone may I ask that you go to see the people in their homes, at their places of business, and put in some private work that will tell perhaps more than your public collection. "Do with thy might what thy hands find to do."

A. V. ROWE.

Little Kindnesses.

If along life's pathway we could strew a rose some where,
Perhaps we should be happier for having put it there.
Who knows but that in this way some life has been made bright
When all seemed darkness and not the faintest ray of light.
Ye people of melancholy, abandon such I pray,
For it is mere folly to grieve one's life away!
Come, let us be joyous and forget all our troubles
For in this simple way we may cheer up others.
The little deed of kindness may serve as a beacon light,
And in blindness some one may see that all isn't night.
A rose without a thorn would hardly be complete,
So, just forget the thorns, for my! aren't the roses sweet!

MATTIE BAILEY.

Jackson, Miss.

Gather up the Fragments.

We are on the last month of the Convention year, and I am too busy on the annual report and a hundred other things to write much; but I wish to say to our brethren and sisters just this:—We have gotten reports from the foreign fields which are glorious. We need a large sum to meet all indebtedness by May 1st. It is so large I will not frighten you by naming it. We can, and under God, must honor our Lord by paying all. This is not the

year to report a debt. God has been too good to us at home and abroad. Will every lover pray and give and gather the fragments until there shall be an abundant supply on God's altar. Let every church and Sunday-school and Mission Band help. While some are giving their children, some, thousands of dollars, some hundreds of dollars, some, a few cents, be sure your gift is liberal in God's sight. Now, "all together" for a few days, and we will succeed.

Yours for victory, in Christ's Name,
R. J. WILLINGHAM.
Foreign Mission Rooms, April 16, 1905,
Richmond, Va.

Biloxi.

Sunday was an uplifting day with us. Rev. W. H. Geistweit, D. D., editor of Service, Chicago, preached for us on "World-wide Missions." As a text—if he had any, he quoted the words of Jesus, "Look upon the fields for they are already white unto harvest." Some years ago, a man in New York heard Dr. Broadus and said if all the preachers in the South preached like Dr. Broadus, he would like to hear any of them. So I say, if all the preachers in the North preach like Dr. Geistweit, I would like to hear any of them. At the close of the sermon we took our collection for Foreign Missions and I am glad to say, it was, and will be, with a little rounding up there times as much as the collection for this work last year. For the first time in our history we will reach the \$100.00 mark for Foreign Missions. The church by unanimous vote authorized me to go to London in July. So Mrs. Searcy and I are thinking of going to the world's big meeting this summer. How is that for young folks?

After consultation it has been decided that the Gulf Coast Association will meet May the 25th, 2:30 p. m., at Seranton, Miss. This moves up the time one day earlier.

Truly,
J. B. SEARCY.

Southern Baptist Convention.

Those who wish information about the trip in any way will please get last week's paper and read the middle column of page 5. If you expect us to arrange for your convenience, which we are anxious to do, please do precisely as requested in last issue. The special coach will leave Jackson on Wednesday, May 10th, at 2:30 p. m. Some are writing without sending stamps. We cannot answer, unless you send stamp.

We read the other day of the waste of time and money taken off by so many new so-called labor-saving inventions, and the wise suggestion that some time be taken up in trying to show how to vitalize them before inventing others. What a wise point, we thought, of those inventive geniuses who are so prolific of new views and doctrines in Bible matters. Would they not do well to give us a rest now from any further new things till they have taught us the truth and utility of what they have already given out?

Memorial Services.

To commemorate the life and death of our beloved and deceased Pastor Rev. J. L. Pettigrew will be held at Palestine church in Hinds County on Sunday, April 30, 1905, beginning at 10 a. m.

The services are to be engaged in by all the churches that our esteemed brother had served as pastor; also by some of his friends of years that have gone by. All persons who expect to come on the train to Raymond will please report at once to Bro. W. T. Raliff, Raymond, Miss. Those who expect to come on the train to Terry will please report at once to me.

Very respectfully,

J. S. RISER, Clerk.
Palestine Church, R. F. D. No. 1, Terry, Miss.

In impressing upon his Bible class, the necessity of concentrated life in order to large success, Mr. Rockefeller's son used the culture of the rose called the "American Beauty" as an illustration. If there are a thousand buds on the bush the owner cuts off 999 that the life of the bush may go out into the fragrance and beauty of a single rose. Dr. Newell Dwight Hillis is represented as charging in a sermon Mr. Rockefeller with justifying "trusts" in this illustration. It was an unkind and unjust misrepresentation. The teacher was urging self sacrifice and the concentration of one's own substance in order to success in bringing blessings to others, and not the appropriation of the substance of another in order to enlarge his own. It was the buds of his own bush, and not those of his neighbor, which the garner cut away that all sap might go out into one rose.

J. P. Hemby: "We had a great day yesterday, April 9, at Mt. Zion. This church is composed of about 190 souls—all poor people. In the face of the slump in the price of cotton and the consequent business depression that is now upon the country, they raised in cash and subscription \$260. This is about \$100 more than we raised last year, and will all be paid. Our hearts were filled to overflowing with joy and we spent a while in thanksgiving to God for permitting us to make this sacrifice for his cause. This is about \$100 more than they pay their pastor; and I rejoice that my people are willing to give more money to have the gospel preached to the destitute than they do to have it preached to themselves. I believe I am the happiest pastor in Mississippi this morning."

This is from Mr. Carnegie: "In my business career, to which Dr. Gladden seems to take exception, I discovered it to be an infallible rule that the man who stuck closest to the business he had in hand was the man most likely to be successful. If the clergy were to stick closer to the business of church and devote less time to somewhat wild discussions of questions, which are not intimately related to their work, it strikes me there would be less

complaints of the falling off in the interest in religious affairs."

And this is from Dr. Washington Gladden, the chief protestant against the acceptance of the tender of \$100,000 by Mr. Rockefeller, a Baptist, to the Congregational Board for its mission schools in the Orient:—

"In reply to Mr. Carnegie's suggestions about a minister's function, I beg to say that I think I understand my business as well as Mr. Carnegie understands his. My business is to teach and preach sound morals. That has been the business of all men in my calling in all ages. I think that the falling off in religious interest is pretty largely due to the fact that too many ministers in recent years have been ready to take Mr. Carnegie's advice. When the law of righteousness is vigorously applied in all the pulpits as the old prophets applied it, through all business transactions, big and little, the church will regain much of the influence she has lost."

Dr. Hatcher says in the Argus that Hon. J. C. Bush, of Mobile, Ala., will give \$5,000 to build a Baptist house of worship in Japan, as a memorial of his mother, and that he is thinking of a gift equally generous as a memorial of his father.

Dr. W. W. Hamilton, who recently assisted in a meeting at Baylor University, says that he has never "seen any other school, unless it be Virginia institute, with such "spiritual atmosphere, and adds, "no wonder we had a great meeting." Yes, the "spiritual atmosphere" is essential to any great work of grace.

A materialist called on Talmage, the story goes, to have an argument with him. The visitor said, "I do not believe in immortality. When I die that will be the last of me." "Thank God for that," said Talmage, as he bade the visitor good morning.—Western Recorder.

Last week the disciple ministers of St. Louis entertained the Baptist ministers of that city. Dr. J. C. Armstrong read a paper and Dr. S. H. Ford made an address. The Associated Press says that Dr. Ford suggested "Baptist Disciples" as a name for a possible new denomination formed of the two bodies.—Argus.

The Baptist Missionary Union, the society through which Northern Baptists do their work in foreign lands, did not reject Mr. Rockefeller's usual contribution of \$100,000 to this Board, not including this recent contribution.

It was a gracious thing in his brethren to say to Secretary Rowe: "Go the Baptist Congress in London at our expense." The mission work will not suffer. Vernon, Jr., will do his work for July, which is mostly clerical, the month of August the Convention asks him to give to rest, and

he will return in time for the Associations. He deserves the rest and the kindness.

Mr. Rockefeller doubled his usual contribution of \$100,000 to the American Baptist Missionary Union this year. Because of the new and inviting fields, and the necessity of entering them immediately, he asks that the second \$100,000 "be applied to the upbuilding of the missionary plants in foreign countries, distinguished from the running expenses of the society and salaries for Missionaries."

On April 11 Mrs. Cora Solomon, the young and helpful wife of the pastor at McComb, and niece of Mrs. Judge Whitfield, departed to be with Christ. Her body was laid to rest beside her parents in the cemetery of Grenada. The hearts of his brethren will go out in sympathy, and prayer for the bereaved husband. Dear pastor, that you may have a shepherd's heart, study God's purpose of comfort in 2 Cor. 1:3, 4; and after awhile, when someone else has been consoled, preach on it.

The children are gathering in the eternal home in quick succession. Not more than a fortnight ago Mrs. Kincanon, eldest daughter of Dr. Bozemam, departed to the Father's house on high, and on April 11, Joseph W. Jr. followed on. They all lived and died "in hope of eternal life." Those who remain sorrow, but it is not a hopeless sorrow. They believe that Jesus died and rose again, and will bring all those who sleep in him, with him when he comes to be admired in their purified souls and glorified bodies.

There is nothing so important as the saving of men, and when the church says that, and is ready, God will come. We need then to wait upon him in earnest, constant prayer. Oh, brothers, sisters, pray, pray alone, pray in secret; pray together; and pray out of a sense of London's sin and sorrow. It is so easy to be familiar with these things, until they have lost their power to touch us. May God lay it upon our hearts as a burden. And out of that agony let us begin to pray, and go forward the moment he opens the door, and indicates the way.—G. Campbell Morgan.

We call the attention of our readers this week to the fact that J. W. Patton, of this city, bought out the interest of Mr. White in the music business formerly known as Patton & White, some time ago, and will continue same at their old stand in this city. Mr. Patton was the original owner of this business before Mr. White entered it, and is thoroughly acquainted with all its details as well as the wants and requirements of his friends and patrons. We can say without fear of ever having to retract the statement that Mr. Patton will never leave anything undone which will please those who trade with him. We therefore bespeak for him a goodly share of the patronage of our readers. When wanting anything in the music line write to him for catalogues and prices.

Sunday School Lesson.

BY R. A. KIMBROUGH.

The Entry of Jesus into Jerusalem.

April 23, 1905.

John 12:12-26.

Motto Text: "Blessed is he that cometh in the name of the Lord." Mat. 21:9.

Time: A. D. 30. Five days before the crucifixion, so Sunday. According to Bradus' Harmony of the four Gospels, this entry was three days before the supper at Bethany. The Greeks seeking Jesus came Monday. After the triumphal entry Jesus visited the temple and returned to Bethany for the night and next day (Monday) returned to Jerusalem. The cleansing of the fig tree and the cleansing of the temple occurred on Monday, before the visit of the Greeks.

THE LESSON STORY.

After spending the Jewish Sabbath at Bethany Jesus went to Jerusalem in a triumphant manner. The multitude that had gone up to Jerusalem were anxious about Jesus and were discussing his probable coming to the feast. They soon learned that he was at Bethany and on the day of his coming they learned that he was on his way to the city. They went out from Jerusalem to meet him as he came in from Bethany. When Jesus was approaching the city he sent two of the disciples into a village near by to secure for him an ass to ride into the city upon. They secured and he rode upon the colt never before ridden. As the throng from the city met him thus entering they broke off palm branches to pave his way. They also spread their garments in the way for him, and cried "Hosanna; blessed is the King of Israel that cometh in the name of the Lord." Hosanna means "we pray," "Daughter of Sion" in ver. 15 refers to Jerusalem. The disciples did not comprehend all this at the time. They as well as the multitudes perhaps thought he was now to take charge of the government and be temporal King. But no. He soon left the city and perhaps left many disappointed. But when Jesus was "glorified," that is, was risen from the dead, they understood. In this triumphant entry he was fulfilling prophecy. See Zec. 9:9. Verses 17 and 18 refer to the effect of Lazarus' resurrection. Those who knew of it bore witness concerning it. This was one cause of so many people going out to meet Jesus. The enemies were troubled still more for they had accomplished nothing and Jesus was increasing in popularity. This hurt them. They were the more aroused to their determination to capture Jesus. This they succeeded in doing five days later. On the next day (very probably) the Greeks sought to see Jesus. They were worshipers of God, perhaps converts to the Jewish religion. Philip was sought for first by them. Then he told Andrew of their desire and these two told Jesus. Their coming seems to have deeply moved Jesus with compassion for a world he is

soon to die to save. His hour was at hand, so near as to be regarded as already come. Death, then much fruit. This is illustrated by the planting of wheat. Then he tells of the great loss by being selfish and self-seeking, and of the great gain by being dead to self and this world. True service is proved by following Jesus and the reward is great, that of being where he is and being honored by the Father. Can we see it? Can we meet the conditions? Can we pay the price? The better way to put it is, will we?

IN THE CLASS.

1. The Triumphal Entry. 12-19. Time. Occasion. People. Places. The multitude here. Why here? "Heard that Jesus was coming." From what place? In what way did they meet him? Were any others with him? What praise was given him? Describe the city. Who was the daughter of Zion? What did all expect from Jesus at this time? Did the disciples understand? When did they learn the true meaning of this triumphal entry? Has he triumphally entered your life? Was any prophecy fulfilled that day? Was Lazarus' resurrection of any consequence here? Were the believers in his resurrection bold enough to testify to it? See account of the entry in Matthew, Mark and Luke. What effect on the Pharisees?

2. The Greeks inquiring for Jesus. 20-26. What foreigners sought Jesus? Why were they in Jerusalem? How did they get to Jesus? What lesson in this as to missions? As to world-wide mission of Jesus? What did Jesus here mean by "hour," "glorified"? What illustration and its application? What is meant by "loving life"? What will result from so acting? What of the opposite way of doing? How did Jesus set us example in this? Are we to serve him? How may we do so? Does service produce life, or life produce service? If saved, then what? What is the result of service? Let each of us apply verses 25, 26 to self.

Sunday School Notes.

L. P. LEAVELL.

The Sunday School Board will issue a Superintendent's quarterly beginning April 1st. It will contain 48 pages, be illustrated and have schemes for black-board work and reviews.

Have you noticed the splendid make-up of the "Teacher"? Are you saving the copies that deal with the Gospel of John? The file would give you a splendid up-to-date commentary on John.

McComb City has a Sunday School revival on. Both the first and the East McComb churches have Teacher's meetings, and are studying the Sunday School Board's Normal Course. Two Sundays ago the First church was run over had the largest school in its history.

The Monteagle Training School for Sunday school workers meets July 16-22. A. mong the instructors already engaged, for

the course are W. S. Jacobs, John R. Pepper, Dr. and Mrs. Hamill, J. P. Green, L. P. Leavell, and Mrs. Lamoreaux. It will pay your school to send the Superintendent and several teachers.

Pastor Burr of Greenwood has an enthusiastic class in the Sunday School Board's Normal Course. It meets for 30 minutes after the sermon every Sunday morning. Its purpose is to train teachers. No Sunday school can hope to have expert teachers unless there is some training going on all the time. Get the Normal course and try it. It pays.

The Financial Condition Of The Home Board.

The Home Board was ordered by the Southern Baptist Convention at Nashville last May to advance. The command was all the more imperative because it was implicit rather than explicit. The details were left to the Board. Express instructions were not given, but the implied instructions were irresistible. No alternative was left. "Go forward," so clearly expressed the feeling of the Convention that the Board projected its work on a basis of fifty per cent. increase over last year.

Some items of the enlarged work are: \$10,000 for Memphis, \$25,000 for New Orleans, \$15,000 for Negro work, \$6,000 for Mountain Missions and Schools, \$10,000 for Cuba, chiefly for lots and chapels, \$2,000 for Panama, \$5,000 for Baltimore, \$2,000 for El Paso, \$1,200 for Joplin, Mo., enlargement at St. Louis, Tampa, Key West and other cities, also among the Germans and Swedes of Missouri, Church Building and Loans, and \$5,000 for additional women missionaries.

There was imperative need for even greater enlargement, but the Board dared not go further. Our receipts to March 15, 1905, are \$3,949.48 above the same period of 1904. But that is not one-tenth of the increase in appropriations. It is true we have not actually taken up all of the enlarged work mapped out, but most of it we have assumed. What is the situation forty-five days before the books close, April 20th? We have used up the \$24,000 of surplus with which we began the year and borrowed \$25,000. There was need for \$50,000 in March and \$50,000 in April in order to meet our enlarged plans and come to the Convention out of debt. Indications as we go to press are that we shall fall far short of the \$50,000 for March. We shall need, therefore, \$38,000 for April. Can we raise it? Certainly. But it will require a united effort. We can do it, we must do it. The work of our Home Board is being so blessed of God that we dare not fail. To fail of our duty when his blessings are so abundant would be to write ourselves down as unfaithful and ungrateful. Come to the rescue now and you make the future of this vast Home Mission enterprise permanent and glorious.

B. D. GRAY,

Corresponding Secretary.

B. Y. P. U.

J. L. JOHNSON, JR., EDITOR.

All communications intended for this department should be addressed to J. L. Johnson, Jr., Clinton, Miss.

STATE ORGANIZATION.

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We are somewhat in the condition of our Georgia brother this week. Communications have been few and far between.

We hope Bro Flake will go to the Southern Baptist Convention and represent us at the B. Y. P. U. auxiliary meeting.

It is hardly two months to the meeting of the State Baptist Convention at Tupelo, where many B. Y. P. U. workers will meet and arrange for the convention at Greenwood.

The Board of Managers of the Pennsylvania B. Y. P. U. is arranging for a scheme of study classes to be conducted at the next meeting in October, similar to those so successfully conducted at Detroit. There will be two teachers instead of four as at Detroit. The aim will be to lay stress upon the Christian Culture Courses, more especially that of Evangelism, so that Pennsylvania young people may be more thoroughly equipped for service. This state is at present divided into five districts, each presided over by a district secretary. Rev. G. W. Taft, of the Southwest District, directed a most successful missionary rally and campaign during February and March. Rev. E. A. Harrar, of the Southeast District is arranging a rally and campaign along similar lines for April, and the scheme may be carried into other districts before the current year closes. There is increased interest in the work all round.

If we could have study classes at our Greenwood meeting we would do well.

The annual meeting of the Missouri State Union will be held at Sedalia, June 21st, and the key-word chosen is "Faithfulness." Mr. W. C. Knight, the president, is a good personification of this word, and is putting his best endeavors into making the convention a success.

One of the helpful features arranged for the Texas Baptist Young People's Union Assembly next June is the conferences. Mr. English has sent out a folder for one of these conferences, in which forty questions are printed for answers. These questions seem to embrace every difficulty which could come to the young people, and the discussion will bring out many workable plans. The question of the library, how to use it, how to conduct the devotional meetings, the responsibility of the young people to missions, the relation to the church, privileges along evangelistic lines, etc., are among the topics suggested. Texas is wide awake, and has been benefited by the faithful work of Mr. English, who serves as field secretary for the B. Y. P. U. and the Sunday School work.

The South Carolina state convention of the Baptist Young People's Union will be held in Charleston, this month. Many workers have planned to attend, and the gathering will be rich in good things. The B. Y. P. U. department in the Baptist Courier, the state paper, has many good suggestions, and is conducted by Walter E. Wilkins. John B. White, that untiring worker for the Union, is organizing a party to attend the Baptist Congress in London next summer.

Religion In the Home.

(BY W. J. EPTING)

The home life of the parent has more to do in shaping the life of the child than any other influence on earth.

Our home life ought to be such that our companion and our children will have confidence in us, and will respect our convictions.

I do not mean that we are to be despondent and sullen in the home, for the home needs our brightest smiles, merriest moments and kindest words. Every person has a home duty. When our Lord had cast the devils out of the Maniac, and he was clothed and in his right mind. The Gadarenes besought Jesus to leave their coast, the restored Maniac desired to go with him "Howbeit Jesus suffered him not, but saith unto him, go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee." This man in obedience to the command of the Lord returned to his home and began to publish how great things the Lord had done for him, and it had a wonderful influence.

Every Christian needs to go home and tell his wife, and tell his children how great things the Lord hath done for him, and hath had compassion on him.

All the discord and all the unkind words in the home, are caused by lack of home religion. In the homes where there are discord and grumbling there are apt to be hard-hearted children. The parents live in such that they see very little of what it means to be a Christian, and come to look

upon religion as a kind of Sunday affair and of no great importance anyway.

Home ought to be the happiest place in all the world, and plenty of religion in the home will make it such. Parents may dress their children up, and take them to church on Sunday and try to look very pious and all that sort of things but the influence of home living will show itself in their lives. Home ought to be the next place to heaven.

It is in the home where character is moulded and the most lasting impressions are made. Oh God, fill our homes with heavenly joy, and may the pure, bright, and beautiful things of life be impressed and instilled and may its influence save our land from sin.

A Correction.

In last week's paper appears this item: "Summit church now has I. H. Anding as pastor for all his time, and has increased its offering to God for missions from \$13. to \$79."

I think it is due the former pastor as well as the church that this statement should be corrected. On referring to my register I find that the Summit Church gave to State Missions \$39.00; Home Missions \$8.00; for the Hebrew Missions in St. Louis, \$53.00; and to the Orphanage, some \$55.00, this latter being through this Sunday school, though given mainly by the members. These amounts aggregate \$182. This may be a little above or a little under the exact amount, as some of the collections may have varied in rounding up. But the amount is near the \$200 mark.

The present condition of progress is gratifying and I wish for Bro. Anding and the Summit saints every possible success.

Very truly,

T. C. SCHILLING.

Magnolia, Miss.

Beautiful.

Yesterday, April 9th., was indeed a great and happy day with the members of the Reganton Baptist Church. We had our first services in the new church. The church was finished last Thursday afternoon. It is beautifully painted inside and out. It is one of the most beautiful country churches in the State, with all the conveniences of the day. We praise God that we are out of debt.

Our church is small in members, but the most faithful members I have ever seen.

The church was almost built by the members. We have two first-class carpenters, who were at the head of the work.

The devoted sisters of the Ladies Aid Society have also rendered valuable services. To God we give the praise. May He richly bless each one is my prayer.

Their pastor,

W. E. FARR.

April 10th., 1905.

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Editorial

Mr. Rockefeller's Gift: Was it Unrighteous Mammon?

BY E. Y. MULLINS,

President of the Southern Baptist Theological Seminary, Louisville, Ky.

The religious and secular press of the country has been greatly agitated over the recent gift of Mr. J. D. Rockefeller of \$100,000 to the American Board, and the protest against its reception by certain Congregational ministers. An editor of THE BAPTIST has asked me to write an article on the subject of giving and receiving money for the Lord's cause, with special reference to the questions involved in the gift of Mr. Rockefeller. There is certainly need of careful and clear thinking on this subject. The writer will be glad if he can contribute anything in this direction.

I think most of the confusion arises from a lack of attention to certain elementary principles of ethics. Let us look at these first, and clear the ground by some statements which I think all will accept, without any reference to Mr. Rockefeller or his gift. Further on we will speak of these.

First, then, all will agree to this: It is right to give money to good causes. Nay more, it is a duty to give money to good causes. Not to give money to good causes according to ability is wrong. "But," asks some one, "is it right for a bad man to give money to good causes?" In reply we ask, Why not? No sound principle of ethics and no teaching of Scripture warrants our forbidding a man to do good in one respect because he has done wrong in others. Will you forbid a man to be honest because you have proved him to be a liar? Assuredly not. Each moral obligation stands, no matter how others have been violated.

Second, all will agree to this: If it is right to give, it is also right to receive money for good causes. If a bad man offers money for good causes it is right to receive it. To refuse it for your good cause implies that it should be rejected by every good cause; and this implies further that all the money of all the bad men in the world, so far as the influence of good men goes, shall be forbidden to all good causes. In other words, it implies that the greatest instrument of power in the material world shall be devoted to evil uses so far as it is in the hands of evil men, and that evil men shall be forbidden to obey the command to give to good causes, and compelled to devote their wealth to evil causes. Surely, we are not ready for this conclusion.

In the next place, all will accept the following: It is wrong to rob other people of their money. This needs no argument. Nor does this: It is wrong for a robber to give stolen money to good causes if it is possible to restore the money to the owner. It follows, of course, that it is wrong for a good cause to receive stolen money if said money can by any means be restored to its owner. The duty of the good cause is rather to urge the robber to repentance and restitution. If money cannot be restored, however, it had better go to a good than a bad cause. If, for example, a dying robber, unable to find or restore money to its owners, leaves his hoard to a good cause, it is better to let a good cause use it than a bad, a saloon keeper, for example. The Scriptures tell Christians not to cast pearls before swine, but it nowhere forbids swine from casting pearls before Christians.

In the next place, it is wrong for good causes to compromise with evil in any form. All will agree upon this point. If accepting a gift carries endorsement of a bad man or bad methods, it should be rejected. If it is conditioned on closing the lips of those in charge of good causes it should be rejected. The duty of all men and all causes is to bear witness against evil in all forms, just as it is the duty of all men to give to good causes. Duty is duty. Circumstances do not in the least degree modify or alter it. The prophet Malachi enumerates various things among the people, treachery, violence, and other things. One sin he denounces was withholding the tithes due unto God. He commands repentance on all points, especially emphasizing the duty of giving money to the Lord's cause. (See Malachi, chapters i and iii.)

"But," some one says, "to refuse money from a bad man is a good way to protest against his badness, and to exhibit Christianity in its purity, especially in our day, when the world so often charges that the church is under the influence of money." This plea cuts the other way. It is a confession that Christians have failed to protest against bad men and bad causes before. It proposes to adopt the device of a protest against a bad man's doing his duty in giving, as a substitute for the witness it has failed to bear, and the teaching it

has failed to inculcate in the past. It is a confession that our record is not clear, and that we need to adopt an artificial and spectacular way of correcting it. If this is true, then when a bad man performs duty to the extent of offering a gift, let good people and good causes be spurred thereby to do their duty by protesting against bad men and methods.

So far we have dealt with elementary principles, but have not touched the case of Mr. Rockefeller's gift. Should that gift be received by the American Board? Of course it should. The Board was right in receiving it. There are various reasons for the assertion. Some people accuse Mr. Rockefeller and the Standard Oil Company of all kinds of crimes. Certain charges are now pending. But as a matter of fact the evidence already furnished in rebuttal on various occasions in the past shows clearly there are two sides to this question. Some years ago, while a pastor in Newton Centre, Mass., I had some tolerably direct evidence which disproved some of the charges against the Standard Oil Company which had gained currency in the community. Personally my conviction is that many of the methods of competition employed by the great combinations of capital in the United States do not accord with the highest teachings of Christ. Moreover, I believe that we shall slowly evolve higher commercial ideals. This is an economic question, which ought to be guided by an enlightened Christian sentiment in the efforts towards solution. But as a matter of fact the majority of business concerns, great and small, pursue the same ideals for the most part. The Standard Oil Company has been made a scapegoat by a great many people to bear the sins of all the rest, because its success has been so great.

Let us not, therefore, try to fix on Mr. Rockefeller a stigma which singles him out from all the rest. Remember Christ's words: "Think ye the eighteen on whom the tower of Siloam fell were sinners above all that dwell in Jerusalem? Verily I say unto you, except ye repent ye shall all likewise perish."

Another point must be kept in mind: Mr. Rockefeller is a member of a Baptist church, in good and regular standing. Discipline is a function of the church among Baptists. Mission boards do not have as a part of their duty to sit in judgment upon members of Baptist churches. In so doing they arraign the church of which Mr. Rockefeller is a member. Certainly Baptists will not fall into this error. For many years Mr. Rockefeller's beneficences have aided various enterprises among us. Mission boards have not been ignorant or thoughtless in their reception of gifts. We should demand and advocate fair play in this as in all other things, for Mr. Rockefeller and all others against whom charges are made.

The principle involved in the protest of the Congregational ministers would bring chaos into our church life everywhere. That principle is that the recipient of

benevolent gifts should investigate and pass upon the motives and methods of all givers before accepting the same. A court of inquiry would thus become the necessary attachment of every mission board. It is not likely, however, that men of large means would continue long to co-operate with these agencies. Besides it is by no means certain that the smaller giver would continue his offerings. For some of the smaller gifts would certainly prove to be "tainted money." Many assume that because a man is poor he is necessarily honest. On the contrary, the poor man is as liable to the devious and doubtful method as the man of larger wealth. Ideally all gifts should be without taint of any kind. But who among us can claim that we always offer perfect gifts unto the Lord. Let us, therefore, cultivate the spirit of charity, and rejoice in offerings to the Lord's cause made by men of large means and of small.

Home and Foreign Missions.

Only ten days now remain to us before the books of these Boards will close for the fiscal year ending May 1, 1905. We began the year with high hopes for these departments of our work. Leaning upon the brethren both of the Boards greatly enlarged their spheres of operation. New fields have been opened up and the forces in old ones have been much augmented. All this was done with the understanding that many thousands of dollars more than formerly were to be put into each treasury. We do not know the precise status of the work at this date, but, on general principles it is safe to say that many thousands of dollars will have to be gathered up from the churches within these ten days to bring our Boards to the Convention clear of debt.

But, as we always raise a large proportion of our annual offering to these Boards during these ten days we have no doubt but that we shall do so this time. Now, let no brother rest easy until he has assured himself that nothing more remains that he can do. In the name of the Master's work and of the salvation of men will not every church and every member of every church that has not contributed to these funds, do so before the 30th inst? Such is our reasonable duty and high privilege. In his name, brother, lend a hand in great work, and we shall be happy at Kansas City.

MISCELLANEA.

Dr. E. Y. Mullins will preach the commencement sermon at Southwestern Baptist University, Jackson, Tenn.

The Christian Advocate says Dr. Munnhall will hold "a union meeting in Meridian," beginning on May 10.

Do not fail to study Dr. Mullins' article; cut it out and keep it. Its wisdom is discriminating and pure, just and kind.

Welsh Baptist churches have received in the recent an awakening over 3,000 and the English churches in Wales over 1,000, a total of over 4,000.—Argus.

On a recent Lord's day a man heard pastor Truett of Dallas preach, was converted, and straightway baptized. This was in the line of apostolic succession.

Baptist and Reflector: Baptist affairs are more vigorous and prosperous in Memphis, Tenn., than ever before. The Home Board greatly helped the cause by a liberal appropriation.

Mr. Carnegie offers Rochester University \$100,000 for a building for applied science on condition that the University raise as much to add to the endowment fund.

The Missionary Union, the Northern Baptist Society, April 1, closed "one of the best years of its history," having received "an increase of \$10 154.76 in its donations."

President Brooks, of Baylor University, Texas, says there have gone out of the school as graduates 137 lawyers, 64 preachers, 60 teachers, 35 business men, 48 physicians, 57 unknown.

On Lord's day April 2, Dr. Thomas E. Skinner, a learned, universally beloved, and eminently useful N. C. Baptist minister fell on sleep in his 80 year, and was gathered unto the fathers.

They have started a publication in Paris with the title Je Sais Tout—i. e., "I know everything." The wonder is that this publication was not started in America—T. T. Eaton.

Is not the life more than the food which sustains it and the raiment which protects it? It is not an animal, whether that animal be quadrupedal or only bipedal.

There are 4.6 Colleges and Universities in this country, representing an invested capital of \$250,000,000, with 175,000 students, which give employment to the 25,000 officers and teachers.

President H. C. King of Oberlin College says that more crimes are committed on Saturday than any other day because of the bodily and mental exhaustion of the week's work.

Sec. B. D. Gray is in demand for College commencements. He will preach the sermons for Cox and Monroe Colleges in Ga., and deliver the literary address for Wake Forest College, N. C.

The Presidents and Faculties of Baptist Institutions will hold an Educational Conference in Kansas City on May 11, the day preceding the opening of the Convention. A comprehensive and interesting program has been prepared and suggested.

All who expect to attend the 5th Sunday meeting of the Cold Water association are requested to notify Bro. A. J. Eaverson, Independence, Miss.

Rev. A. A. Lomax writes: "Good day at Batesville the 16th. Rounded up \$75.00 for Foreign Missions. No high pressure methods, preached, prayed and gave. We are all happy. Praise the Lord. Now for State Missions."

In making Rev. T. J. Bailey President of The Southern Baptist Press Association in its late session at Hot Springs, Ark., that body honored both THE BAPTIST and its editor—Associate.

Cards are out announcing the marriage of Rev. William Emmett Farr to Miss Cynthia Brister, on Thursday the twenty-seventh of April, 1905, at half after eight o'clock, at First Baptist Church, Bogue Chitto, Miss.

We acknowledge an invitation to be present at the Thirty-fifth Anniversary of The Theological Society of Mississippi College Monday evening April 24th., 1905, Clinton, Miss.

We acknowledge an invitation to be present at the marriage of Dr. Roland W. Hall to Miss Texie Pruitt on the evening of Wednesday, the third of May, 1905 at six o'clock, First Baptist Church, Mabank, Texas.

The Baptist, Methodist and Presbyterian churches of McComb are holding a Union tent evangelistic meeting. Rev. H. A. Jones, Colorado City Col., is doing the preaching and Rev. J. A. Bell of Blue Mountain, Miss., is leading the singing.

The veteran missionary, Dr. William Ashmore and his family, have given the American Baptist Missionary Union at Swatow, China, money to pay for the land and a building for a theological seminary in that city.

Sid Williams is assisting Pastor E. E. King of McKinney, Texas in a meeting. Two Mississippi College men in Texas—one among the best preachers and wisest pastors, and the other among the best evangelists of that State.

The Southern Baptist Theological Seminary of Louisville, Ky., will publish an album this year of faculty and students, the students' pictures grouped by States, with brief sketches. The album will also contain engravings of the Seminary buildings—Exchange.

Under instruction of Gov. Folk, the President of the Police Board of St. Louis has announced that hereafter all saloons must be closed in that city on Sunday. The saloons will yet learn that they have no immunity from law in this country.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.
P. O. Clinton, Miss.
[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Program.
April, 1905.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc., are left with the Society.

Subject: Papal Missions.

"He is a freeman whom the truth makes free,
And all are slaves besides."

1. Scriptures: Rev. 19:5-10; 1 Tim. 2:5, Psa. 72:8-19.
2. Seed Thought: Tens of thousands have recently turned to Christ in the great revival which has swept over Wales. What might be the results upon our mission fields if Southern Baptists with unity of purpose through prayer would lay hold upon God's mighty power?
3. Prayer: That the Holy Spirit may take possession of our hearts and that those in papal darkness may be brought into the light.
4. Leaflet: "Roman Catholicism—What is it," by W. E. Entminger.
5. Report of News Gatherers: Appointed previous to the meeting to collect items Foreign Mission Journal and other sources upon mission work in papal fields.
6. Memory Study: Names of Missionaries in Italy, Mexico, Brazil and Argentina.
7. Prayer: Mentioning by name our substitutes.
8. Business: Collection: etc.
9. Leaflet: "Her House in Order," by F. Annette Bowers.
10. Closing Thought: "He died for all, that they which live should no longer live unto themselves, but unto Him who for their sakes died and rose again."
11. Silent prayer of consecration.

Clippings From Leaflet.

"Thousands of dollars are spent annually in prayers for the dead, while the living are dying of hunger. The cost of getting a soul out of purgatory varies according to the ability of the interested ones, but it is said no matter how much money is paid, priests seldom announce that the sufferer is released from torment. The reason is plain: as long as the survivors believe the relative or friend in purgatory there is hope that they will continue to pay for masses."—(Miss) A. M. Armstrong.

"No spot in Rome is more interesting to a Protestant than

the world-famous Scala Santa, the stair case so they say, of Pilate's house on which the Savior ascended and descended at his trial. No foot is allowed to touch it, but the knees of thousands of pilgrims have so worn out the steps, that they have been covered with wood, and even that has often been replaced.

The Roman Catholic is taught that for every step ascended and its corresponding prayer, there will be nine year's release from purgatory."—"Superstitions in Italy."

AN OMISSION.

The editor of this page regrets that she failed to give credit to the "Religious Herald," Richmond, Va., for the excellent article on Sunbeam work, published in last issue.

The sisters are again requested to send brief articles for publication. Statements as to progress of Woman's Work in your church or society are preferred. But should you be moved, to write from your own heart, or should some words penned by another appeal to you, send them, and they may do others good.

PRAYING FOR OUR BEREAVED
BRETHREN AND SISTERS IN
FOREIGN LANDS.

Scarcely a copy of the Foreign Mission Journal comes to me, but that there is a record of the passing away of some one of our missionaries, a husband, a wife, or the rending of parent's hearts, because the little one is no more. Not many weeks ago, all the children were taken from a home, and the father and mothers left at their desolate hearth stone.

What may we do to comfort these sad hearts? We cannot go to them with words of sympathy, nor would they avail if we could.

There is one means of blessing others open to us all. We may present their case to our Heavenly Father, at the Throne of Grace. Some, perhaps, are so burdened with sorrows of their own, that they have no thought save for themselves.

"The world is full of sighs,
Full of sad and weeping eyes."

Let us lose our own burdens as we think of our bereaved brethren in foreign lands, pleading for them, with him whose mission in this world was to heal the broken-hearted.—J. T. J.

MY DEAR MRS. WOODS:

It is needless to say that the week of prayer was observed by a large number of our women and it was a feast of good things for our souls. We trust that the good feeling and inspiration and growth may continue on and on.

One lady from another Church was visiting where we held our meetings and she said she meant to go home and stir up the sisters of her church, that they were far behind.

I trust that each observer in the State reaped as much benefit as we did.

May His blessings continue to be with his own to uplift and edify spiritually is my prayer.

Yours sincerely,

L. B. LEAVELL.

Oxford, Miss., March 29.

REDUCED RATES ALA. Q. & C.
ROUTE.

To Fort Worth, Tex., Account General Assembly South Presbyterian Church. Tickets sold May 5th, 16th, 17th, one fare plus \$3.00 round trip, final limit May 31st.

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Ar. Gulfport..... 11:00 a. m.

Daily except Sunday.
Ar. Columbia..... 11:30 a. m.
Ar. Silver Creek..... 11:50 a. m.

Daily.
Ar. Columbia..... 8:10 p. m.
Ar. Silver Creek..... 8:35 p. m.

Daily.
No. 4. Lv. Gulfport..... 7:30 a. m.
Lv. Hattiesburg..... 10:35 a. m.
Ar. Jackson..... 2:00 p. m.

Daily.
No. 3. Lv. Jackson..... 3:25 p. m.
Lv. Hattiesburg..... 7:00 p. m.
Ar. Gulfport..... 9:50 p. m.

Daily.
No. 6. Lv. Gulfport..... 4:05 p. m.
Lv. Hattiesburg..... 7:18 p. m.
Ar. Jackson..... 10:35 p. m.

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North Bound—Daily.

Stations.	No. 2.	No. 4.
Lv. Mobile.....	Ala. 7:00am	4:30pm
" Government St., Ala.....	7:08 "	4:38 "
" Orchard.....	7:29 "	4:59 "
" Crusader.....	7:36 "	5:06 "
" Semmes.....	7:44 "	5:14 "
" Wilmer.....	8:03 "	5:31 "
" Latonia.....	8:18 "	5:46 "
" Brushy.....	8:25 "	5:53 "
" Donovan.....	8:33 "	6:01 "
" Evanston.....	8:42 "	6:10 "
" Lucedale.....	8:48 "	6:16 "
" Eubank.....	9:00 "	6:28 "
" Bexley.....	9:07 "	6:35 "
" Merrill.....	9:17 "	6:45 "
" Leaf.....	9:34 "	7:02 "
" McLean.....	9:50 "	7:18 "
" Lake Creek.....	9:54 "	7:22 "
" Beaumont.....	10:10 "	7:38 "
" Hintonville.....	10:28 "	7:56 "
" Richton.....	10:44 "	8:12 "
Ar. Lancaster.....		

South Bound—Daily.

Stations.	No. 1.	No. 3.
Lv. Mobile.....	Ala. 6:30pm	12:01am
" Government St., Ala.....	6:32 "	12:03 "
" Orchard.....	6:53 "	12:25 "
" Crusader.....	7:01 "	12:33 "
" Semmes.....	7:10 "	12:42 "
" Wilmer.....	7:31 "	1:00 "
" Latonia.....	7:46 "	1:15 "
" Brushy.....	7:53 "	1:22 "
" Donovan.....	8:01 "	1:30 "
" Evanston.....	8:10 "	1:39 "
" Lucedale.....	8:16 "	1:45 "
" Eubank.....	8:34 "	2:03 "
" Bexley.....	8:42 "	2:11 "
" Merrill.....	8:57 "	2:26 "
" Leaf.....	9:14 "	2:43 "
" McLean.....	9:34 "	3:03 "
" Little Creek.....	9:44 "	3:13 "
" Beaumont.....	10:04 "	3:33 "
" Hintonville.....	10:24 "	3:53 "
" Richton.....	10:44 "	4:13 "
Ar. Lancaster.....	10:54 "	4:23 "

NORTH BOUND. SOUTH BOUND.

No. 2—Daily. Daily.—No. 1.

1:00am Lv. Jasper.....	Ar. 2:32pm
1:16 " "Ovett.....	2:18 "
1:40 " "Gotts.....	2:42 "
2:03pm Ar. Laurel.....	Lv. 1:31 "
2:04 " "Lv.....	Ar. 1:30 "
2:18 " "Roy.....	1:16 "
2:30pm " "Mossville.....	1:04pm
2:41pm " "Progressive.....	12:53pm
2:47pm " "Stringer.....	12:47pm
2:59pm " "Bay Springs.....	12:21pm
3:29pm " "Loun.....	12:01pm
3:47pm " "Montrose.....	11:47am
4:00pm " "Roberts.....	11:30am
4:20pm Ar. Newton.....	Lv. 11:10am

Hattiesburg Branch.

NORTH BOUND.

Daily	No. 24.	No. 6.
Lv. Beaumont.....	10 10am	7 40pm
" Wingate.....	10 45am	7 55pm
" New Augusta.....	11 00am	8 01pm
" Mahan.....	11 15am	8 09pm
" Ragland.....		8 26pm
" McCallum.....	12 05pm	8 33pm
Ar. Hattiesburg.....	12 50pm	8 55pm

SOUTH BOUND.

Daily	No. 5.	No. 25.
Ar. Beaumont.....	8 40am	5 00pm
" Wingate.....	8 45am	4 25pm
" New Augusta.....	8 19am	4 00pm
" Mahan.....	8 11am	3 40pm
" Ragland.....	7 54am	3 03pm
" McCallum.....	7 47am	2 45pm
Lv. Hattiesburg.....	7 25am	2 00pm

Ellisville Branch

Daily Except Sunday.	No. 27.	No. 26.
Lv. Ellisville Jct. Miss.....	11 40am	11 40am
Ar. Ellisville Jct. Miss.....	Ar. 1 45pm	12 15pm
		Lv. 2 00

Deaths

In Memory David E. Ray

Some one has said, "We never become accustomed to death." Our point of view is such that we cannot comprehend the mysteries of this dread of death claiming those whom we so fondly love! Such mysteries we have no face in the death of David E. Ray. He and his dear young wife were living happily in their comfortable home, when God called him to the Home above. A home not made with hands, eternal, in the heavens! "But Jesus said, 'What I do thou knowest not now; but thou shalt know hereafter.'" So, "Not now, but in the coming years, it may be in the better land, we'll read the meaning of our tears, and there, sometimes, will understand." "For now we are through a glass darkly, but then face to face."

Bro. Ray was born at Baylwyn, Miss., Feb. 13, 1874; professed faith in Christ when very young; uniting with the Oak Grove Baptist Church, Landerdale county, Miss. He was married to Miss Gail Frost, of Ill., March 11, 1903, died in Meridian, Miss., Dec. 21, 1904. He has gone—and we shall miss his kindly greeting, his pleasant disposition, and his cherry lips.

Bro Ray was very fond of the old hymns, a often when he came to see his invalid mother, would say to his devoted sister, "Come to the piano Bessie, and we'll have a song before I go!" His soul delighted in singing.

"Jesus, lover of my Soul,
Let me to thy bosom fly"—

But he will not again sing this beautiful song with loved ones in this earthly home; yet, some day, in the Heavenly Home, he shall sing God's praises with loved ones in glory! "We shall meet our loved ones gone, some sweet day, by and by."

G. JOHNSON,
Meridian, Miss., April 1, 1905.

Breland

The two and one-half year old child of Eld. C. M. Breland and wife, Little Myrtle caught on fire and before her mother could extinguish the flames, she was so badly burned that she was forced to succumb to death.

While the dear mother did all she could to subdue the flames, burning her own hands at a desperate rate, yet they did their destructive work, and death brought the little girl to rest, and sleep.

So sleep on dear Myrtle, as father and mother expect to meet you where there will be no accidents, pain or sorrow.

Written by pastor of the church,
C. W. RAINIER.

BAPTIST please print.

Sister Mai Sherman Solomon—At Rest.

Past the forces of Christ are falling. So sadly true of our dear preachers' wives is this. In comparatively recent months many of these servants of our Lord have been called to mourn the loss of their companions. And now dear Bro. Solomon, of Meridian, has entered into fellowship with their sorrows. On Monday evening, the 10th inst., about six o'clock, the tired head of Miss Mai—as she was familiarly called—ceased

its beating and the gentle lips were still.

Ten years ago, she gave herself to Christ and was baptized by the writer into the fellowship of the Grenada church. From the first, her loyalty to the Lord and the church was unflinching and, though only about twenty-six years of age, she had firmly established herself as one of the most enthusiastic and successful workers amongst our Christian women. Possessed alike, she was, of the soul-winner's spirit, and the instinct of the leader in his service. Coveting the "best gifts," she was rapidly growing in grace and in the knowledge of our Lord and Savior. Leading the ladies in the work of her church, she was proving most acceptable and successful, gently inspiring them, always to increasing usefulness and higher ideals. As a soul-winner, she was greatly successful, particularly so in the case of young men, for whom she was specially concerned. In her methods, much time was given to prayer.

Untimely, indeed, to our poor understanding, appeared her taking away and the providence past finding out. But, the Master says, What I do, thou knowest not now, but thou shalt know hereafter. On Wednesday morning the Grenada people evidenced their fervent sympathy and affection by filling the Baptist church and giving an hour to a most impressive funeral service. In the depths of his great sorrow, the young husband's heart bravely endures, for he sorrows not as others who have no hope.

"For well he knows the voice of duty
And that he, life and health must
crave,
Though she who gave the world its
beauty
Is in her grave."

"Soon, we shall join thee sister—
waiting
With spirits, ransomed, true and
brave,
Till He shall come—the King of Glory,
Who died to save."

Memorial.

W. M. Armstrong was born October 1st, 1826, and died January 18th, 1905.

He first married Mary Ann Walker, and to them were born five children, three of whom still live.

He served in the Confederate war, and at one time was severely wounded. During that war his first wife died, and he afterwards married Mary Ann Sanders, to whom were born four children, two of whom with the mother still survive.

He had been a Christian for about fifty years, and was therefore, a good citizen, faithful husband, and loving father.

The writer officiated at his burial, at the family cemetery near his home, the day following his death.

May the Lord sustain the bereaved,
L. D. POSBY.

J. L. Pettigrew.

Rev. J. L. Pettigrew died at his home in Clinton Saturday, April 8th, 1905. He was 70 years old the 4th of last September. Bro. Pettigrew had been a notable figure in Baptist affairs in Mississippi for many years. In 1855 he entered Mississippi College as a student expecting to be a lawyer. During his first session he was elected clerk of the Clinton church and in 1855 was licensed

to preach. He graduated in 1860. His graduating address on "Moral Courage" made a deep impression and is still remembered by those who heard it. Capt. W. T. Ratliff said at his funeral that J. L. Pettigrew was the embodiment of moral courage and that his physical courage was equally as great. He entered the Confederate army as a private soldier in 1862. Later he was regimental chaplain to Gen. John B. Gordon. He was wounded at Gettysburg. In 1864 he was married to Miss Anna Miller. After the War he taught successfully at Midway, Miss., for 3 and a half years, preaching for churches at the same time. The first church to which he was ever called was Auburn church, now Learned. His 2nd call was to Friendship church, now Terry, and his 3rd call was the Indian Creek church, now Chapel Hill. He was pastor at Raymond for more than 12 years, at Clinton for 4 years, at Brandon for 10 years, at Pelahatchie and Mississippi Springs for several years. At the time of his death he was pastor at Palestine, Bethesda and New Salem. He had been pastor at Palestine and Bethesda for thirty-one years successively. Capt. Ratliff says that he did more to lay the foundations of the cause in Central Association than any other man. He was moderator for the Central Association for 13 years.

Bro. Pettigrew was one of the noted friends and builders of Mississippi College. He was a member of the Board of Trustees for 35 years. Through all the dark days of the College he was one of the main supporters. During the severest struggles of the College, for a number of years he contributed for its support \$100 a year out of a small salary. Although he has lived and died a poor man his gifts to the College have probably exceeded \$1,000. There have been thousands upon thousands of Baptists in Mississippi far more able to give than he. If they had done their part as he has done his, Mississippi College to-day would have been the best equipped Baptist College in the South.

Bro. Pettigrew was also for many years a member of the Board of Ministerial Education. I have been accustomed to call him our balance wheel. His cool judgment and intense loyalty to the right as he saw it has been of great value to both our boards.

12 years ago Bro. Pettigrew suffered the great sorrow of his life in the loss of his only child. He was a brilliant young man of 24, a graduate of the College and had just entered the ministry. Upon his death he left a young wife and a baby boy. Bro. Pettigrew never recovered from this deep sorrow though he bore it bravely, continued his work and manifested unflinching faith in "Him Who doeth all things well."

Bro. Pettigrew's unyielding stand for his convictions and his intense abhorrence for evil led to some people to consider him harsh and critical. One fact, however, stands out unquestioned. He was unselfish. His contentions were for the interests of the truth and the cause as he saw them.

His final illness lasted for 3 months. During the last 3 weeks he foresaw the end. He said to a friend that he wanted to live for 2 reasons. 1st.—He wanted to see a genuine revival of religion in his churches before he died. 2nd.—He wanted to see his grand son, the idol of his heart, educated and established as a useful Christian. At the end, however, he was willing to go. He was conscious to the

last and among the last words were, "I want to rest with Jesus," "I Lord Jesus receive my spirit." The funeral service was held in the College Chapel Sunday at 11 o'clock. Pastor Lipser led the service. Remarks were made by Pres. Lowrey and Capt. Ratliff and the closing prayer was led by Dr. Bailey of THE BAPTIST. An immense concourse of people from town and country attended the funeral.

Bro. Pettigrew was a man of superb intellect and of great power as a speaker. He might have held city pastorates but he shrank from prominence and preferred to be pastor of country churches. He has exerted a great influence on our denominational work and affairs. He preferred the useful position of an engineer rather than the showy position of a conductor, and so the denomination will never know his real worth or the real extent of his great influence. We drop a tear upon his grave and pray for grace to be more loyal and valuable to the institutions and causes for which he labored and prayed.

May God bless the little grandson of 13, his young widowed mother and the aged noble woman who for more than 40 years walked by the side of the great man who has gone as his most trusted counselor and helper.

Truly,
W. L. LOWREY.

Only One Prescription.

Dr. M. S. Fielder writes, "I know Tetterine to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." The explanation of Dr. Fielder's policy is, that he never fails to cure such diseases when he uses Tetterine.

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WILL MAKE YOUR WOOLENS SOFT AND SWEET
SAY MA, IF I LIVE WILL I BE AS BIG AS GOOSE AS YOU
YES MY CHILD IF YOU DON'T USE
MAGIC WHITE SOAP
Rub Magic on soiled parts, leave them in water one hour. No boiling, no washboards, no backache. If you use MAGIC WHITE SOAP, it will iron easy as magic, has no resin like in yellow soap.
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Mississippi College

The "Old Reliable" is in the midst of the greatest prosperity in her history. She is still reliable.

349

450

Was the Number Enrolled the First Term of This Session.

More wanted after Christmas. Second term opens Jan. 3, 1905. Our new system of water works and electric lights is in operation throughout the College and the town.

Send for Catalogue.

Rev. W. T. Lowrey, D. D., LL.D., President.
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BELLS OF HEAVEN,
"King of Song Books."

Five hundred select hymns and tunes suited for every department of church work and worship. "The finest collection of both words and music ever put into one book."

Send 50 Cents for Sample. Revival Edition, 15 Cents. Sacred Chimes, our latest book, has 260 songs, 130 of which are in no other book. It is the ideal Sunday School book. Sample, 25 cents.

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SEDUM An absolutely infallible remedy for the tobacco habit, costs only \$1.00 per box. It destroys the desire for tobacco in very short order. Worth its weight in diamonds for the money it will save you, not to mention health and cleanliness. Write for a box of SEDUM. The Botanic Drug Co., Bridgeport, Ala.

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At Your Own Price.

Patton & Hartfield, Jackson, Miss., Have Dissolved Partnership, and Their ENTIRE STOCK is being Closed Out.

THE BIG SALE IS NOW ON.

EVERYTHING AT HALF PRICE.

Everything Goes—PIANOS, ORGANS, MUSICAL MERCHANDISE. EASY TERMS TO ALL.

We pay railroad fare for out-of-town Buyers of Pianos during this Sale.

429 Capitol Street

Here is an opportunity to own a piano or organ at a price and on terms that will come to the average persons but once in a lifetime. This firm has dissolved partnership. A big stock of pianos and organs was carried, not only in Jackson, but at other points in Central Mississippi. As we desire to close up our affairs at an early date as possible, and as we could not well divide such a stock as this, it was decided to close it out in a "Ten-Days' Sale, regardless of all former cost or profit. The stock consists of many well-known makes, among which will be found the Knabe, Kimball, Everett, Cable, Whitney, Krell and many others, most of them new, a few of them slightly store-worn and priced accordingly. To sell this large stock in ten days' or two weeks' time, we realize that the prices must be so low, the terms so easy and the saving on each instrument so apparent, that those in need of one would be quick to take advantage of the unusual opportunity. We have accordingly marked every instrument with a large tag in plain figures. None of these are marked at more than factory cost, many of them at less than cost. There is only one price. The price is marked.

For 96, 112, 128, 136 to \$167 cash or payments of \$6 per month, you can buy fine new guaranteed pianos during this sale worth 250 to \$300.

Standard grade Pianos worth 325 to \$375 are going at 178, 187, 207 to \$218 cash or \$7 monthly payments.

Highest grade Uprights, the regular 400 to \$550 kind, in all kinds of fancy cases, are here, marked to sell at 236, 262, 288 to \$297 cash or payments of 8 to \$10 monthly.

New Organs worth 75 to \$100 are being closed out at 38, 42 to \$52—easy terms.

Square Piano, 15 to \$25—easy terms.

Sheet Music, 3 cents per copy.

Used Organs, 12.50 to \$18.00 payments.

Small instruments, all kinds, one-third to one-half former prices.

Visit the BIG SALE. You will never have such another opportunity to save half of your purchase.

Patton & Hartfield,

EAST CAPITOL STREET, JACKSON, MISS.

The New Era for Clinton at Hand! Fact!

All the pioneer stages for educational progress have been passed. As a Baptist Educational Center, having a successful record of more than fifty years, Clinton today commands the situation for *preeminence*.

Beautifully situated on the watershed of two rivers, having perfect natural drainage, and located only 9 miles west of the Capitol City, on the Queen and Crescent Trunk Line Railway, which runs 6 daily passenger trains, the town is at once accessible to all points.

Then the proposed Electric Line from Jackson is practically assured. Its coming will make Clinton an up-to-date City of modern homes.

Mississippi College faces an era of **ENLARGEMENT**. One hundred thousand dollars will go into new buildings and equipments within the next few years. Hillman College, under the superb management of the Lowreys and the Johnsons, is soon to be quadrupled in capacity. A growing Public School of more than one-hundred pupils conducted by a corps of high grade teachers. These things are of the highest importance in the make-up of a first class community. And yet there are

OTHER ADVANTAGES.

A community of refined high class people. A surrounding country of marvelous fertility, equal to the famed Blue Grass regions of Kentucky for the grasses and for stock raising; also unsurpassed by any section for fruit growing, trucking and general agriculture. An inexhaustible sub soil of lime and potash guarantees the agricultural outlook.

An abundance of the purest WATER,—a natural surface flow, sufficient for a city of ten thousand population.

A water works system under Municipal ownership and control, furnishing pure free stone water at the minimum cost.

An Electric Light Plant owned by the town. Lighted Streets; Brick pavements on all thoroughfares. An unusually low Tax rate.

A flourishing Banking Institution. A modern Brick Hotel. A dozen or more prosperous business establishments. And among the

Projected Enterprises,

An up-to-date Steam Laundry; a modern Steam Brick Factory; a Gin and Milling Plant; a modern Printing Establishment; and, most important of all,—The Electric Line from Jackson, for both passenger and freight traffic.

Recognizing that CLINTON'S borders are certain to become immensely enlarged, we are concerned about the character and quality of the newcomer. We need only the best, and having nothing to offer that ministers to the bad in human nature, and therefore do not seek after that class of people. But we claim to be rich in those things which the sober minded, the industrious, the law abiding and the God fearing of this country seek after above everything else, namely: Residence and association among high class people; excellent opportunities for a thrifty livelihood in varied lines of industry; convenience of travel, with best of markets at our doors; and above all, the Christian education of the son and daughter from start to finish, at the minimum of cost. These things are above all price. "More are they to be desired than gold, yea than much fine gold." Yet Clinton offers these benefits with a lavish hand, and earnestly invites her friends abroad to come and dwell among us, and share with us these priceless possessions.

Already boasting of the highest class of educated refined citizenship, Clinton will henceforth attract more than ever the best in the land.

A WORD FINAL.

The best place to educate a family of children from a, b, c to a college diploma is at CLINTON. The best place for a quiet inexpensive family life is at CLINTON.

And the best time to secure a place in Clinton is JUST NOW, when ground floor propositions in acreage sites and in residence lots may be purchases at real low prices, at prices far less than what may be expected one year hence. Come and see. And come without delay. Our cordial welcome, and with an open door. By order of The BUSINESS MEN'S LEAGUE, Clinton, Miss.

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OFFICERS.

P. S. STOVALL, President. W. T. LOWREY, 1st Vice President.
Z. D. DAVIS, 2nd Vice President. E. F. ANDERSON, Cashier.

CAPITAL, \$15,000

DIRECTORS.

P. S. STOVALL, W. T. LOWREY, Z. D. DAVIS,
J. W. PROVIN, A. M. GILL,
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The Bank opened March 9, 1905, and comes before the public asking for a fair share of the banking business of the country generally, and particularly of Clinton and the near country around. WE WILL TREAT YOU RIGHT.

ON THE MARKET.

The remainder of my Real Estate in Clinton.

Altogether the most desirable property on the market.

The place goes in acreage blocks, or in large building lots, most of which fronts a new wide avenue, on line of the proposed Electric Railway. Location, one quarter to one half mile east of

COLLEGE CHAPEL.

Prices: very fair, and terms accommodating.

Correspondence and inspection invited, without delay.

S. M. ELLIS,
Clinton, Miss.

For SALE or RENT.

Large House or Lot in eastern part of town.

Lots on principle street between depot and central part of town. Or will build houses for rent to suit good tenants on these lots. DR. E. B. POOLE, Clinton, Miss.

FOR SALE.

88 acres of fine land, 10 acres woodland, abundance perpetual spring branch, large meadows, a three room house; located within 200 yards of corporation line. J. W. PROVIN, Clinton, Miss.

Clinton's New BARBER SHOP and Bath Rooms.

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